



Aalborg Universitet

**AALBORG UNIVERSITY**  
DENMARK

## Some Reflections on NSU

Friberg, Carsten

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The background is a solid yellow color. There are three large, stylized blue circles of varying sizes. Each circle is composed of three concentric rings: a dark blue inner circle, a medium blue middle ring, and a light blue outer ring. Two thin, light blue diagonal lines cross the upper half of the page. One line starts from the top left and ends near the top right circle. The other line starts from the top left and ends near the middle circle. A third line starts from the bottom right and extends towards the top right circle.

# Il caffè del mattino #2 29th July 2012

NSU newspaper # 2 – 29<sup>th</sup> July 2012  
Brandbjerg, Denmark.

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ARKKOM

## Il caffè del mattino #2 – 29th July 2012

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### The first lecture of Prof. R. Shusterman

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Key note lecturer at this year's NSU summer session is Richard Shusterman, a professor of philosophy at the Florida Atlantic University, who has become known across the world for his interdisciplinary work on the borders of art and philosophy. Saturday morning, the auditorium at Brandbjerg højskole was almost full, as participants were eager to listen to the first of two talks to be delivered by Shusterman during the week. The title of the lecture was "Aesthetic Transactions: Pragmatism, Somaesthetics, and Contemporary Art", and it proved to be journey between philosophical concepts, works of art and personal reflections. Much to the amusement of the audience, the presentation also included photographs of the speaker himself dressed in a tight golden costume that had rendered him the nick name "L'homme en or", a part of Shusterman's collaboration with the artist Yann Toma.

The key concept of the talk was *somaesthetics*, a notion that breaks down conventional dichotomies of the western tradition, such as for example the distinction between art and life, the aesthetic and the political, and between high art and popular culture. Shusterman's thought is also critical of the idea that the philosopher should remain a disinterested judge, rather situating the researcher or philosopher within the process of learning. This means that, instead of applying external criteria decided on in advance, the methods and standards of evaluation emerge from within the learning process itself. The aim of the philosopher is therefore to take part in the experience of the aesthetic, not only as a consumer, but also as a creator of art. In keeping with this line of thought, Shusterman also showed photographs of different works of art from an exhibition where he served as a curator. One of them depicted the interactive sculptures of Thecla Schiphorts', that respond to touch by, for example, changing shape or making noise. Another work of art that was discussed was the "Pinocchio Effect" by Carsten Höller, an installation that induces the experience of a prolonged nose by playing tricks on the senses of the human body.

At the end of the lecture, there was also time for questions. One of the issues that was raised concerned the danger of an exploding subjectivity on the part of the philosopher working from these principles, a subjectivity which would be very close to egoism or narcissism. Shusterman acknowledged that risk, but also stressed the point that philosophy ought not to entail the obliteration of subjectivity as such. For all its claim to objectivity and universalizability, according to Shusterman, there remains a deeply personal aspect of philosophical pursuits that gives space to a plurality of temperaments and styles of thought. Masking this personal arrogation of voice, to borrow a notion from American philosopher Stanley Cavell, instead reframing it in a rhetoric of objectivity, is not what philosophy is about, Shusterman suggested, also adding that if we do not allow the personal perspective in art, if not in philosophy, then where? To what harm?

Johanna Sjöstedt

## Past and Future of NSU

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It is time to start the discussion with some letter from the participants on one of the main topic of this summer session which is “the future of NSU”

If you also would like to know more about the history and the past of NSU, visit the exhibition close to the Auditorium (New Building).

### Letter written by Claus Krogholm

Fringe intellectuals - Claus Krogholm

It is now a widespread view among academics, researchers and intellectuals that universities are in crisis because universities are increasingly subject to requirements and conditions that work against critical and free thinking. Academic freedom is under attack, it is argued. This is a discussion that takes place in the Nordic region and internationally. As Paul Gilroy - Nordic Summer University keynote speaker in 2004 - wrote in *The Guardian* (May 8, 2011):

*"As universities here become more imploded places, measured according to vocational criteria, the idea of being a responsible professional academic pulls you in the opposite direction to that of being a public intellectual. The problem is compounded by the collapse in academic publishing.*

*Maybe it's a good thing in a way, because we don't need more celebrity academics – academics who know what they've got to say if they want to be in the bubble of visible celebrity pronouncing, punditocracy, all that sort of stuff."*

For a long time it has been a part of Nordic Summer University 'identity' that the Nordic Summer University is - or was? - an alternative to the existing universities; that the Nordic Summer University was a free space to pursue inter-disciplinary research projects and studies that could not find room in the universities. Nordic Summer University was at the forefront, was not bound by curricula, examinations or anything else that could put restrictions on experimentation and innovative thinking. But the universities eventually became interdisciplinary themselves and the Nordic Summer University legitimacy perhaps became less obvious. It has been difficult for the Nordic Summer University to find a new, overall project and profile, which gives both legitimacy and attracts people who want to do something new and different.

Developments in universities under new public management rule may give the Nordic Summer University a new legitimacy. Maybe we should, as Gilroy suggests, not see the university crisis as a problem, we need to solve, but as a new opportunity for research and critical thinking. Gilroy writes:

*"Maybe we have to look to a younger generation, people who are either not academics, or have a very tenuous or marginal position in the academic world and are very skilled or adept at using elements of the new technology to build a different kind of platform than the one they would get inside the bubble of official commentary. People like Dan Hancox, and K-punk, and Richard Seymour – all bloggers of*

*one sort or another. They may have a journalistic gig too, do a bit of academic life, and have 10 or 20,000 followers on Twitter. I think new technologies impact this idea of public intellectuals very directly."*

The people Gilroy is referring to - and we should add Nina Power, who is our keynote speaker in 2013 - are on the outskirts of the academic world, and are people who have established a kind of informal, virtual research institutes. They have gradually become more and more influential among British intellectuals - not least because they are not restricted by the requirements put on the universities.

We should forget the universities and instead rely on those who are driven by a desire for academic, intellectual and critical thinking. We can forget the French intellectuals, the future belongs to *fringe intellectuals*. The Nordic Summer University is the perfect forum for this. But it requires that we are where these people are: on blogs, twitter, the virtual network, cyberspace, and so on. This is where the Nordic Summer University should also be in the future. And simultaneously the Nordic Summer University will be the place where *fringe intellectuals* could also meet in what we in lack of a better word might call *the real world*.

### Letter written by Lene Auestad

Dear all NSUers,

Psychoanalysis has, since its beginnings, investigated the foreignness in the midst of the 'I' and in culture, in how we conceive of ourselves and in how we construct 'the other'. As a forum, Psychoanalysis and Politics has engaged with questioning social identities, prejudice and discrimination and the recent revival of nationalist imaginaries. A participant at our Oslo symposium 'Nationalism and the Body Politic' remarked that the topic seemed to attract people who, for various reasons, such as having spent a long time living in a different country than the one they were born in, had an unusual degree of sensitivity to the problems and dangers of neo-nationalism.

About 50% of our regular and valued participants are from Scandinavia and 50% from other European countries as well as from other continents. I believe the variety of positions makes this forum unique – the fact that people represent a wide range of professions and academic disciplines, of psychoanalytic directions and of geographical origin and background makes for refreshing and stimulating exchanges that steer clear of the dogmatism and stiffness easily produced in small, closed environments.

Last summer's events and this year's aftermaths have made many of us doubt whether we as individuals and Psychoanalysis and Politics as a forum is welcome in the NSU. To amend this situation, it is my contention that the time has come for the NSU to adopt a written rule that protects participants against disrespect or discrimination on the basis of nationality, skin colour, ethnicity, gender or sexuality, and that specifies appropriate sanctions if such violations take place.

I understand that some of you may not want this; that you may entertain nostalgic longings towards a far more homogenous past, one in which there were very few 'others' and where the

marginality of these few was very clear, in short that you share the feelings expressed by last summer's debater and prefer an NSU that is purely Nordic, as he put it, "genetically and intellectually". Since the NSU is a democracy, you are free to vote in favour of such purity. Though I have enjoyed many good times in the NSU, and would miss the intellectual discussions, the social life, the people, the conversations and the fun, I would not hesitate to leave if you were to vote in favour of a purely Nordic NSU, as it would go against everything I stand for and also everything our circle represents. I wish you all a good summer, and will welcome your reflections and await your decision in this matter.

Lene Auestad

Coordinator, Circle 4, Psychoanalysis and Politics

### Letter written by Carsten Friberg

Some Reflections on NSU / Carsten Friberg

The summer session is the forum for debating what NSU is and should be. I wish also to contribute with some reflections on what I, after participating some years, find it important for us to focus on and work for in the near future.

- The work process within NSU.

I have been both coordinator and member of Arrkom and one frustration has been how much is implicit in NSU and not communicated well. An experience in these positions is how much one has to reinvent. This is not very satisfactory. Apart from being frustrating it may also make some loose interest in doing this kind of work. We should do much more to share our experiences by ensuring continuity in the work process within NSU

- Recruiting new participants.

We need to do much more! I believe every circle should present a strategy for how they inform the relevant people about their activities and what NSU offers participants. Like being in contact with all the relevant PhD-coordinators at different institutions, using the most useful mailing lists for the calls etc. Too often one gets the impression that far too many people come to NSU because they know someone who told them about it. Nothing wrong about that, it's just not enough. One result of this strategy is that NSU becomes dominated by certain interests and nationalities – for a period now Danes, this year close to 50% – and it is difficult to establish contacts outside these.

This may have to do with the level of activity in different study circles. Often they seem to have a life cycle where they after a period start on the process of dying out. Should we then find ways for a

quick restart of these circles or rather leave the space for new and more active people? The number 8 of study circles is not sacred; we could also be 7 even 6 for a period leaving more space for the active circles and have 2 ad-hoc seminars for building up new circles.

- Being visible.

We need to be more visible. Important is our webpage, and it is important to maintain it – not all circles contribute to it by posting calls and programs at the deadline which I find very problematic. Also, we should use the webpage more actively for posting information and publications. NSU-proceedings was introduced two years ago, so far there has been no contributions. Our publications are very important, and every study circle should be guaranteed a publication if they can organize and produce the material.

I would even suggest a standard design for our calls and other information sent out. When headers and logo is used it is easier to recognize us.

- The Nordic.

It is urgent for us to be very clear about what Nordic is in our context. This includes:

- how do we contribute to research in the Nordic countries?
- what is specific Nordic about NSU?

According to our *Statgar* (§ 1) the purpose of NSU is to develop research interests that are not sufficiently represented in the Nordic research communities as well as to strengthen collaboration within the Nordic research communities. This can take many forms and, to avoid misunderstandings, is not a simple question of where people come from. Perhaps a circle wishes to introduce a topic that is not represented in the Nordic countries by inviting people who can help building up a research community. The point is for every study circle and for NSU as such, to be aware of what the specific Nordic dimension in their work is. What are the contributions to the Nordic research communities? What are we giving back to the Nordic societies that are funding our activities?

I believe we have many more, and urgent, matters to discuss if we want NSU to also invite to future sessions.

### Letter by Jonathan Davidoff

Dear all,

NSU is an institution that has existed and functioned for over 60 years. Therefore, it has a force of inertia that is fuelled by its traditional ways of debating and carrying out academic work. NSU is characterised by a friendly and informal, yet deeply committed and high-standard academic environment.



In recent years, the world has seen a transformation in the constitution of social tissues. A multi-cultural Europe is one of the undeniable results of this shift. This undeniably affects European countries and institutions, and NSU is no exception. This reality poses new challenges for countries, institutions and, especially, individuals.

So far, NSU has been based on and rooted in its Nordic identity. This means that traditionally, most of its participants have been of Nordic origins or are inhabitants of Scandinavia; therefore the languages greatly spoken, as well as some of the customs and practices of the institution have been Scandinavian. Recently, the NSU officially included the Baltic States as part of its target, thus amplifying its scope. Furthermore, being Nordic means in practical terms that the NSU is funded by the Nordic Council of Ministers, which makes it an institution whose economy is partly funded by the Nordic taxpayer.

However, the NSU is also democratic and is based on equality and universal human rights. As an academic institution that opposes totalitarianism, fascism and discrimination, NSU praises itself for its liberal, non-discriminatory and egalitarian views. This is so, because to subscribe to any of the above-mentioned viewpoints, would mean to automatically become non-democratic. Paradoxically, for instance, if many of the participants were fascist, then NSU becoming fascist would be a democratic outcome. However, in my view this is a mendacious form of democracy, because no political system which explicitly excludes a specific group based on their ethnicity, gender, nationality, sexual orientation, language, and so on, can be truly egalitarian. Without egalitarianism, democracy becomes just a fallacy that allows for a policy of 'anything goes' wherein no true collective good is sought and scapegoating becomes an accepted practice.

So, in my view, the tricky reality that the NSU faces is that many people from Europe and overseas have reached it, are striving within its midst and are looking for a place to situate themselves therein. Conversely, Scandinavian participants, especially "old-timers", all of a sudden must accommodate this new reality and, for instance, speak in English – a language that, by the way, might be foreign to Scandinavians and non-Scandinavians alike. I believe this reality collides with the hitherto accepted idea of a clear and unified Nordic identity of the NSU and demands a re-thinking of it.

If deconstructed, we find that 'Nordic identity' is not a uniform identification to begin with. Scandinavia is, from the outset, a multicultural group where difference, even rivalry, has always existed. Even linguistically, Scandinavia is not truly uniform. Therefore, the belief of a unified and univocal Nordic identity is, precisely, just a belief. However, this belief does operate across Scandinavia and allows for institutions like the NSU to exist and function.

Therefore, I believe that regardless of the true existence or non-existence of a 'unified Nordic identity', the NSU is called to put into practice politics of hospitality that ensure mutual respect, coexistence and enrichment to all its participants, regardless of their national, linguistic or ethnic backgrounds. This would be, in my view, truly democratic and egalitarian in the midst of the present reality of Europe and the world. Were the NSU to be radically egalitarian and democratic, unlike the world in which it is situated, then it would aim, in my view, to disregard the continent of origin of its participants – not only the region of Europe where they were born or live.



What is then, the true challenge? In my view, the challenge is to share something that you, him, her or me don't feel the need or true urge to share, but would like to keep to ourselves. Why should I share? Why should I make an effort? Why share with him or her? This is, I believe, the core of what we are up against. Sounds simple, but boy its powerful.

Concretely, I believe the NSU needs to amend, or re-emphasise, its policy regarding rules of coexistence and human rights. It is clear that this new reality may create friction amongst participants who may struggle to define themselves in contrast to others - or the Other. Therefore, a true regulation of practices: language speaking, respectful expression of ideas and respectful behaviour to others, must be discussed and clearly and concretely regulated to ensure that the NSU remains a truly egalitarian and democratic institution in the midst of a world that brings different people together in an unprecedented form. Needless to say that, beyond rules, an attitude of hospitality of both hosts and guests, should become almost NSU's new motto.

Yours,  
Jonathan Davidoff  
Coordinator of Krets 4  
"Psychoanalysis and Politics"

### Letter written by Asger Sørensen

Sådan skal NSU være!

På sommer sessionen bliver man aldrig træt af at diskutere NSU. Hvad er NSU? Hvad kunne NSU være eller blive? Og hvad burde NSU ideelt være? Hermed et par bidrag til snakken!

NSU skal være et mødested for videnskaben, når den er bedst i Norden. Det skal være muligt at diskutere sager med argumenter, hvor det ikke er titel, der tæller, men netop det saglige fokus og kvaliteten af oplæg, indlæg og den følgende snak. Der skal være plads til de perspektiver, der selv synes, de er nye og originale – og til gamle knarker, der skeptisk skyder det hele ned, til den ivrige himmelstormende studerende og den satte professor, til den marginale og stædige skævert uden fast stilling såvel som den ambitiøse adjunkt og etablerede lektor.

Dette er NSUs deltagere, og der skal være nogen af dem alle; ellers mister NSU legitimitet. Uden mainstream er NSU ikke forskning i streng forstand, og så er bevillingerne i fare. Uden det marginale er NSU ikke anderledes end andre konferencer, uden de unge er det ikke et væksthuis, som det har været i mere end seks årtier. Men der skal heller ikke være for mange unge, for så bliver det en *summer school*. Det er blandingen og det nordiske, der gør forskellen.

For at kunne være NSU er der brug for engagement og frivillige, og NSU skal derfor være stor nok til at kunne reproducere sig selv med de frivillige, der er brug for. Der skal være nok at koordinere kredsene, nok til at danne en styrelse og lave næste års sommersession, hver gang i et nyt nordisk land. Ideelt skal der være 30-35 fra hvert af de fire store lande og 10 fra Island. Ikke alle gider lave noget hvert år og de nye skal opdage systemet. Derfor skal der være omk. 150 deltagere på sommersessioner, og med familie m.fl. bliver omk. 200

NSU har dog ikke råd til denne størrelse, hvis priser og tilskud skal holdes som nu. Hver deltager koster penge. Og der er heller ikke så mange steder med plads til over 200 mennesker. Derfor er det vigtigt at indgå gode kontrakter og at vedligeholde traditionen for en teltplads, som er billig for deltagerne. NSU skal have billige pladser til studerende, arbejdsløse, pensionister – for NSU skal være stedet, hvor der både er den bedste akademiske forskning og plads det marginale, nye og skæve. Der skal være plads til forskellighed, og det kræver økonomisk åbenhed. Det skal være stedet, hvor alle har lyst til at komme, og derfor skal der gerne være lidt konkurrence om kredsforslag, pladser, ventelister etc.

Vigtigt er hele tiden at arbejde for at tiltrække nye deltagere, så NSU ikke forfalder. Derfor skal styrelsen opfordre og opmuntre til at stille kredsforslag, ligesom forslagene skal offentliggøres så tidligt som muligt på hjemmesiden og siden i sessionens aviser. Og der skal være noget at kæmpe om for nye kredse. Ikke blot retten til at få støtte til vintersymposier, men også f.eks. muligheden for at udgive bøger som en del af en kreds arbejde. Det giver de unge og marginale en mulighed, som kan være svært at få andre steder.

NSU skal vedligeholde idealerne om tværfaglighed, det nordiske og det nybrydende som kriterier for kredsene. For at holde kredsene til ilden, så skal de vurderes hvert år, og det skal være tydeligt efter de udmeldte kriterier. Det er styrelsens opgave. Styrelsen har pligt til at tage det fælles perspektiv og ikke kæmpe for særinteresser. Det kan gøre ondt, når ens egen kreds er nedlægningstruet, men sådan må det være.

En god styrelse ser på helheden og vedligeholder infrastruktur, oplysninger, hjemmeside etc.. Det skal være muligt at følge med i, hvilke planer NSU og kredsene har i nutid og fremtid. Nye deltagere skal kunne se, hvad der sker, og for de gamle, der ikke kan deltage hver gang, er det skønt at se f.eks. hvilke publikationer, der planlægges, eller hvilke vedtagelser, der har været i styrelsen. En god styrelse organiserer arbejdet, så der sker det nødvendige mellem møderne, og alle kan følge med via hjemmesiden. En god styrelse skal også have styr på økonomien, så pengene kan bruges bedst muligt. En god styrelse skal også være villig til at diskutere budgetposter med repræsentantskabet, så man f.eks. får vendt prioriteringerne en ekstra gang. Eller man kan bidrage til diskussioner i NSU aviserne på sommersessionen. En god styrelse behøver ikke selv være fornyende eller gøre arbejdet, men den skal sørge for, at det bliver gjort – og det er ikke altid helt nemt!

Asger Sørensen

(første gang på sommersession 2000; styrelsesmedlem 2005-08)

# Proposals for the new study circles

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To The Nordic Summer University - Proposal for a Study Circle 2013 -2015

## Heterologies of the Everyday

This study circle aims to address what is most relevant and unavoidably present for every human being: everyday existence. We analyse the experience of the everyday in its developments from the post-WWII period to the present era. This is an interdisciplinary project that works at the intersection of cultural studies, philosophy, literary criticism, art criticism, film studies, urban studies, anthropology and human geography. The source material includes archival materials, periodicals, literary texts, films and other visual arts, memoirs, interviews, and personal experiences of the researchers.

Issues of the everyday are important and worth serious scholarly attention, because such a large percentage of our waking lives have to do with experience of the perceptual and other properties of everyday objects. These include the human-made artifacts that fill our homes, all kinds of technical appliances, our homes themselves, the towns and cityscapes in which those homes are situated complete with their parks and urban centers, and the greater natural environments which human settlements have in many parts of the world come to dominate. Issues of the everyday may include even humans themselves – their appearances and ways of living – as well as the different kinds of relations in which humans stand to each other, and to objects surrounding them.

The issues matter also because we have, in many respects for the worse, come to unwittingly discount the significance that attention paid to everyday experience has for our individual and collective well-being, both in the short term and in the long. For example, were everyday objects on the whole designed, e.g., with greater attention paid to the impact of their aesthetic features on our aesthetic sensibilities, then given all other relevant factors remaining equal, aggregate well-being would increase. It would increase, too, e.g., if cities were designed with greater attention paid to maintaining high quality, ecologically-sound green-space in sufficient quantities for easy access by the citizenry. That is merely the beginning of what can become a long list of such examples.

If one thinks unlikely the transformations in design and public policy of the sort these examples suggest, then one might think the situation for improvement in human well-being nearly hopeless. This need not be thought so, however, for half the solution toward improvement lies with individuals and the collectives of which they are a part. We improve our lot by improving ourselves. And as ever more persons work to refine their sensibilities for human well-being, they as a group may come to express an aggregate preference that can affect designers and producers, who would, presumably, rise to the challenge of meeting the demand. So we have a circle of demand and supply, with the new and modified supply partly affecting a greater demand via the preference change it effects. There is, then, hope for a humanly better world. But to realize that hope, we must begin somewhere.

The field of the everyday is a highly relevant research topic, requiring the collaboration of scholars from a variety of fields. This study circle will provide a platform for discussion and joint projects, and is, potentially, one promising beginning point for a larger collaborative research effort. The title of our project, *Heterologies of the Everyday*, refers to our interest in the ways in which „the meaningful fabric of a sensible is disturbed" (Jacques Rancière), thus opening up, sometimes by radical uncanniness, new possibilities for political and aesthetic renewal. In Rancière's analyses, ruptures in the distribution of the sensible occur in the very large scale of significant political and artistic events. This study circle, by contrast, will argue for the everyday potential of this renewal.

We will explore the heterologies of everyday life in its different dimensions:

- Quotidien spaces: my relationship to the space around me
- Temporality of the everyday: construction of presence *versus* living inbetween memories and anticipations
- Affectivity of everyday life and the materialities of affect
- Moods and attunement as formative of our everyday experience
- Care as a mode of living the everyday
- Everyday redistributions of the sensible
- Practice *versus* representation
- (Post)colonial aspects of the everyday
- Everyday politics
- The gendering of everyday life
- Aesthetic values in everyday life
- Technology and media in the everyday

### **Coordinators:**

Arto Haapala (Finland: Helsinki and Lahti), Epp Annus (Estonia: Tallinn), Jacob Lund (Denmark: Aarhus), Irina Novikova (Latvia: Riga), Leonidas Donskis (Lithuania: Kaunas), Knut Ove Eliassen (Norway: Trondheim)

### **International collaborators:**

Ben Highmore (University of Sussex, UK), Kathleen Stewart (University of Texas in Austin, USA), Christopher Stevens (University of Maryland, USA)

### List of potential participants:

Estonia: Epp Annus, Virve Sarapik, Piret Viires, Luule Epner, Johanna Ross (PhD student), Andres Kurg (PhD student), Eva Näripea, Neeme Lopp (PhD student), Anu Printsman (PhD student), Kristel Kotta (PhD student)

Finland: Arto Haapala, Max Ryyänen, Kalle Puolakka, Sanna Lehtinen (PhD student), Petteri Kummala (PhD student), Henriikka Huunaan-Seppälä (PhD student), Petteri Enroth (PhD student), Veera Launis (PhD student)

Denmark: Morten Kyndrup, Jan Løhmann Stephensen, Anette Vandsø Aremark, Lotte Philipsen, Mette-Marie Zacher Sørensen (PhD student), Thomas Bøgevald Bjørnsten (PhD student), Jonas Laust Siig (PhD student)

Latvia: Dace Dzenovska, Aija Lulle, Deniss Hanovs, Sergejs Kruks, Zaiga Krishjane, Marita Zitmane, Sandra Meshkova, Irena Saleniece

Norway: Knut Ove Eliassen, Mari Hvattum, Ingvild Hagen Kjørholt, Brit Strandhagen, Solveig Bøe, Hege Charlotte Faber, Anders Skare Malvik (PhD student), Frode Boasson Hagen (PhD student)

Other countries (outside the Nordic and Baltic countries): Xavier Pla (Spain), Robin van den Akker (Netherlands), Anneleen Masschelein (Belgium), Bruce Begoût (France), Kathleen Stewart (USA), Ben Highmore (UK), Michael Sheringham (UK), Joan Neuberger (USA), Arnold Berleant (USA), Marta Tafalla (Spain), Jonathan Maskit (USA)

### Timetable

**2013 winter** – Lahti, Finland, coordinated by Arto Haapala

**Everyday aesthetics.** Everyday aesthetics is a growing subfield in the discipline of aesthetics having to do with philosophical, aesthetics-related issues about non-art objects, including those we come into contact with on a daily basis. This seminar looks at the varieties of aesthetic values in everyday life and their role and relevance for human well-being in general.

**2013 summer**

**The everyday production of presence.** In relation to the still-dominant Derridean critique of the metaphysics of presence, we investigate the production of presence in the sphere of everyday activities. The everyday is a combination of fleeting affects and states of mind, but it also includes a relationship of immediacy to life. We investigate the production of presence through „the effect of tangibility that comes from the materialities of communication“ (Hans Ulrich Gumbrecht).

**2014 winter** – Tartu, Estonia, coordinated by Epp Annus

**Everyday moods, affects and attunements.** The last decade has witnessed a shift of academic interest from the individual or collective subject towards emotional states, moods, affects. We explore the role of moods, affects and attunements in the everyday life.

**2014 summer** – coordinated by Knut Ove Eliassen

**Everyday politics: redistributions of the sensible.** This seminar considers the political dimensions of the everyday and aims at imagining a new „aesthetic politics of the ordinary“ (Ben Highmore). Using Ranciere’s framework, we search for new possibilities of a political and aesthetic renewal.

**2015 winter** – Riga, Latvia, coordinated by Irina Novikova

**Everyday Life and Cinema - from World War Two to Our Days.** This seminar will explore the ways in which the everyday is represented creatively in cinema. We will discuss in a comparative and historical perspective how cinematic representations of everyday life employ narrative techniques, cinematic forms, and genres in addressing the indeterminacy and transience of the *quotidien*. We will address different models of viewing, cinema-going (the role of women as spectators and home-makers), and techniques of perception through which films actually turn into a component of our everyday existence. We will also discuss the culture of film memorabilia, and their place and role in people’s homes, as well as the function of movies as „equipment for living.”

**2015 summer** – coordinated by Jacob Lund

**Technology and Media of the Everyday.** The research questions that will guide the exploration during this seminar include (but are not limited to): To which extent can our use of technology and media be understood as an exteriorization of our minds and consciousnesses? How does this influence our patterns of communication and our sense of reality? How does it affect traditional conceptions of subject-object relations? Are we entering a posthuman era?

### Crossing Context: interventions through artistic research

#### 1. Brief outline

Collaboration and cross-fertilization of methodologies with an emphasis on interventions is our main concern.

This emphasis on intervention reflects the need to explore cultures of collaboration that question the politics of research. We aim to accomplish this by providing a space for theoretical and artistic experimentation, and to share and develop methodological insights that will be incorporated into further research in the new enquiry titled Crossing Context - Interventions through Artistic Research. In the process, we hope to contribute to furthering NSU’s ethos as a Nordic model for non-hierarchical collaboration.

People invited to participate will include artist-researchers, curators, and theoreticians from both practical and academic arts-related fields who share an interest in cross-disciplinary contexts with an openness to experimentation.

#### Aims

Two overarching aims are to generate work between participants working across different artistic and academic disciplines and to generate work beyond these that impact or create interventions into other wider interdisciplinary fields and contexts. The intention is that further research, collaborations and interventions will have the



opportunity to be tested and discussed within the space provided by the circle. Outcomes will focus on the generation and development of new ideas, new methodologies and generating of new research projects that operate in spaces and contexts beyond the circle. These might include performances, workshops, conferences, exhibitions, films and articles etc. but will continue to grow across other contexts and across other spaces. These might be physical, academic, artistic, political, social and virtual spaces.

### *2. Background for the proposal*

The study circle's previous seminars in 2011 (winter and summer) and the 2012 winter seminar saw the circle evolve into exciting new fields of inquiry. We have had overwhelming success in recruiting new participants; for example the 2012 winter session included three representatives from Iceland and three from Estonia. Reflecting NSU principles, the circle has demonstrated how it is possible to include participants from all five Nordic countries as well as Baltic and non-Nordic nations – specifically because of the unique forum structure that characterises NSU generally and, in particular, this study circle. The participants in the group's previous incarnations have been drawn from an increasing number of different fields of activity and study creating a cross-disciplinary group that surpasses NSU's general expectations. There are more disciplines seen within this circle than others. Many participants in this circle have contributed to NSU as members of the board and Arrkom. In an effort to continue this expansion, it is the intention of the new study circle to develop contacts at different institutions in all Nordic and Baltic countries, thereby raising NSU profile throughout the region, and to conduct research internationally as well.

The new study circle will be composed of a unique mixture of multi skilled practitioners and theorists from an exceptionally diverse range of areas of artistic interest and research. These include areas and interests of performing arts, fine arts, art history, curatorial practice, music composition, sound art, design, architecture, philosophy, and visual and sensory anthropology.

The circle will nurture a culture of thinking and working together where each has been inspired by the theories and research created by others within the group. This will develop into a creative and academic 'think tank' that generates new ideas, research areas and challenges those actively operating within the circle. Networks within other disciplines will be formed, connections made and gaps found where interventions can be created in other industrial and research contexts. Importantly, the circle will provide a group of professional practitioners and academics that can assist, critique and review further creative work whether research based or purely artistic.

### *3. Evidence and outcomes*

The foreground of this proposal is the importance of research that tests and challenges diverse methodologies and the relevance within a wider context of where research, projects and performances are placed. Collaborations within the group aim not to be limited to the production of artworks but also generate new research that investigates and crosses into other aspects of the world.

The generation of new projects and collaborations that promote experimentation within the wide range of creative practices and further into other fields and spaces require further links to be fostered and developed. New strategies and working relationships will engage more in a process of SLOW RESEARCH. Whilst maintaining a high standard of research developing processes and methodologies of research will focus on ways of researching rather than only focus on instant



outcomes. The processes of inquiry are essential as part of the research itself. This will include the production of an anthology and evidence of the circle's success in producing creative research in the form of text based articles, performances, events and films.

#### *4. Central questions and considerations*

Questions that need to be raised throughout the life of this circle include asking:  
How do concepts and outcomes generated from research in creative fields impact/influence/infect/inspire other fields particularly with other modes of implementation and outcomes, for example text based as well as non-verbal research?  
What is the relationship between creativity, process, and outcomes and whether these latter take the form of objects, activities or concepts?  
How should evidence of this be documented/kept//communicated?  
How do the concepts of artistic research and performative research relate, support, and influence one other?

#### *5. Methodological considerations for the running of the study circle*

The artistic research study circle will pursue a trans-disciplinary focus on intervention within an open dialogue form that will foster participation and promote experimentation within and through the practices of individual group members. As an alternative to a more traditional, results oriented conference forum, we will emphasize a process-based structure of open inquiry rather than solely the presentation of outcomes. The circle aims to bridge disciplines by prioritizing individual experiences, strategies, and methods for working while maintaining a high standard of research.

These objectives have implications for the study circle's organizational and practical development; therefore, the methodological challenges involved in running the group are seen as part of its collective work. This includes exploring new ways to encourage experimentation within presentations and to develop creative selfmanagement for the circle that builds on the NSU ethos and that comes out of a Nordic model for open, interdisciplinary collaboration between all participants. Ideally the artistic research circle Crossing Contexts would offer insights that could be useful to future NSU circles, regardless of their disciplinary focus.

#### *6. Structural overview and plans for 2013-2015:*

The Winter Symposiums will be scheduled as more traditional seminars, while the Summer Sessions are planned as laboratories in which we more deeply examine the issues that were discussed in the winter sessions. This will lead to the 3rd Summer Session, which will mainly focus on consolidating these experiences in a relevant format as an anthology.

Winter symposium 2013: Reykjavik

Interventions: the politics of artistic research that impact personal, professional, and societal understanding.

Summer session 2013: Laboratory for exploring our understanding of the Interventions introduced in the Winter 2013 symposium.

Winter symposium 2014, Aalborg: Crossing Contexts: how crossing into other contexts can bring forward new insight for understanding one's own disciplinary field

and/or, alternatively, for creating new ones.

Summer session 2014: Laboratory for exploring the contextual crossings introduced in the 2014 Winter symposium.

Winter symposium 2015, Tallinn or Vilnius: The relationship between Artistic research and performative research: Impact and interventions.

Summer session 2015: Laboratory for questioning the understanding of performative research, in part by discussing the process and outcome of the study circle's work in the period 2013-2015.

### 7. Coordinators

Luisa Greenfield, Disa Kamula

### 8. People behind the proposal

Eduardo Abrantes, Bruce Barton, Carsten Friberg, Luisa Greenfield, Maggie Jackson, Helka Maria Kinnunen, Lucy Lyons, Per Roar, Leena Rouhiainen, Tom McGuirk, Annika Silander and Myna Trustring.

The people behind this proposal consist of a blend of theoreticians, artists and artist researchers with disciplinary bases in philosophy, critical theory, performing arts (theatre, dance, choreography, performance), arts history and fine arts (video, drawing). The study circle aims to further attract people coming from sound art and music composition, visual anthropology, design/architecture, and curatorial engagements.

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## Exploring Affect

We suggest a new NSU circle focusing on *Affect*.

Affective processes are present in all human experience and activity. The omni-presence of affect makes it relevant within a broad range of disciplines (from humanities and social sciences to the natural sciences) and thus cross-disciplinary approaches can be fruitful in the investigation of the phenomenon.

There exist different versions of the distinction between the concepts of affect, emotion, and feelings. The concept of affect is often used to refer to the pre-verbalized, undifferentiated bodily states, whereas emotion is generally used to describe communicated cultural qualities. Feeling, on the other hand, is often used to describe the subjective experiences of these qualities. Another use of the concept of affect is as an umbrella term connoting the broad spectrum of forms within and between these three concepts. It is this latter understanding that is implied in the title of the suggested circle.

Thus we wish to shed light on the phenomenon as it pertains to all these aspects; the non-verbal psychophysical (mind/body) processes, which are constructed in complex inter- and intra-subjective processes entangled with cultural meaning, and are experienced by a subject "internally". The concept of affect can be used to challenge epistemological dichotomies present in modern academia (such as essence vs. social construction) and central conceptual dichotomies of Western thought (examples include rationality vs. emotions and mind vs. body) where the one is highly valued, and typically ascribed to white male, and the other is less valued, and typically ascribed to women and people of color.

In this understanding of affect, affect is not something present in certain situations and absent in others. Therefore, we plan to form a circle where we will focus both on situations where affect is obviously present (e.g. intimacy), and on situations where affect has traditionally been seen as problematic (e.g. decision making and academia).

Proposal for six themes to six NSU sessions:

1. Shame

Shame is a keyword in affect theory. That counts both for classic theorists (e.g. Tomkins), and empirical based publications from the Nordic countries (e.g. *I affekt. Skam, frygt og jubel som analysestrategi*). In this session we raise the question why shame is so central to (feminist) queer studies and affect theory, and explore shame in relation to sexualities, politics, power, and speaking and silence.

2. Science

The concept of affect can help us to exceed the dichotomy of feelings and rationality, as it implies a process which is at the same time bodily and cognitive. This raises questions about the theory of science, and how to understand the practice of scientists. How are researchers being affected by the studied material? How are researchers affectively connected to their research interests? How can we understand the emotions central in academia?

3. Affect, extreme human conditions and death

In this session we will shed light on affect and affective relations in extreme human situations, such as war and crisis, and explore affect in relation to different experiences with death.

4. Ethics and moral

Accountability has had a long tradition in feminist theory and insights from affect theory might complement notions of ethics and morality. How can we understand morality as a bodily experience? How are affect and feeling linked to responsibility and ethics?

### 5. From 0-100: Age(ism) and generation

In this session we will focus on age and generation in relation to affect. How can we understand the central changes of the body from birth and throughout life? Can a focus on age and affect in intersectional analysis (analysis focusing on intersections of gender, class, race, ethnicity, age etc.) lead to new insights? Can analytical approaches inspired by affect theory be helpful in understanding and preventing ageism?

### 6. Prepare papers for a NSU publication.

#### Coordinators

Jutta Maria Vikman (FI/DK), MA Student, Department of Psychology, University of Copenhagen (juttavikman@gmail.com)

Rikke Juel Madsen (DK), Research Assistant, The Coordination for Gender Research, University of Copenhagen (rikjuel@gmail.com)

#### People who wish to participate in the circle

Erika Lundell, Södertörn University; Stine Wolff, Ballerup Sprogcenter; Ingvill Stuvøy, Norwegian University of Science and Technology; Tinne Steffensen, University of Copenhagen; Raisa Jurva, Tampere University; Katrine Grønæk, University of Copenhagen; Bolette Frydendahl, Lund University.

#### Proposed Literature

Sara Ahmed (2004): *The Cultural Politics of Emotion*, Routledge

Patricia Clough (ed.) (2007): *The Affective turn. Theorizing the Social*, Duke University Press

Nancy Julia Chodorow (1999): *The Power of Feelings: Personal Meaning in Psychoanalysis, Gender, and Culture*, Yale University Press.

Clare Colebrook (2010): *Deleuze and the Meaning of Life*, Continuum

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Virginia Demos (1995): *Exploring Affect: The Selected Writings of Silvan S Tomkins*, Cambridge University Press

Clare Hemmings (2005): "Invoking Affect", *Cultural Studies*, 19:5

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Marianne Liljeström and Sasanna Paasonen (2010): *Working with Affect in Feminist Readings. Disturbing Differences*, Routledge

Brian Massumi (2002): *Parables for the Visual: Movement, Affect, Sensation*, Duke University Press

Martha Nussbaum (2004): *Hiding from humanity: Disgust, Shame and the law*, Princeton University Press.

Annelie Bränström Öhman, Maria Jönsson och Ingeborg Svensson (eds.) (2011): *Att känna sig fram. Känslor i humanistisk genusforskning*, H:ström Text & Kultur

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### Global bæredygtig udvikling – visioner for omstilling af samfundet i nordisk perspektiv

#### Resume

Bæredygtig udvikling er i dag blevet et ofte anvendt begreb i den samfundsmæssige debat og benyttes af et bredt udsnit af samfundsaktører. Denne NSU-kreds tager afsæt i en grundlæggende

kritik af den nuværende indretning af samfund og økonomi og finder, at der er behov for en gennemgribende omstilling baseret på helhedsorienteret tænkning med et globalt perspektiv. Denne omstilling vil have fokus på at sikre livskvalitet og det ”gode” samfund på en måde, som respekterer økosystemernes bæreevne. Dette forudsætter sammentænkning på tværs af traditionelle samfundssektorer og fagdiscipliner.

### Baggrunden

Vi lever på en endelig planet med begrænsede ressourcer og begrænset evne til at absorbere affaldet fra den menneskelige civilisation. Menneskers økologiske fodspor har i tre årtier overskredet Jordens biokapacitet og flere grænser for planetens bæreevne, herunder mængden af CO<sub>2</sub> i atmosfæren.

Med Brundtlandrapporten fra 1987 blev visionen om global bæredygtig udvikling sat på den internationale dagsorden. To årtier år senere, ved afslutningen af FN's konference om bæredygtig udvikling i Rio i 2012, kan man konstatere, at de konkrete resultater der er opnået siden Rio 1992 med hensyn til løsning af de globale problemer og fremme af global bæredygtig udvikling, på ingen måde står mål med forventningerne.

Økonomisk vækst øger ikke menneskers livskvalitet i vores del af verden. Væksten i de rige lande har medført øget ulighed mellem borgerne og en svækket social sammenhængskraft. En fortsat fokusering på økonomisk vækst er ikke bæredygtig i det 21. århundrede.

I dette projekt vil vi undersøge, hvilke reformer og strategier, der kan føre os i retning af et bæredygtigt og robust samfund med en høj livskvalitet for alle mennesker med begrænset ulighed i indkomst og formue og baseret på en økonomi med bæredygtige strømme af energi og andre naturressourcer.

### Projektets temaer

Projektet vil i første omgang fokusere på disse temaer:

1. *Begrænsning af ressourceforbrug og skadelige miljøpåvirkninger* – fx gennem påbud, kvoter og afgifter, øget lokalisering, afskaffelse af skadelige subsidier samt genanvendelse af affald og måling af ressourceforbrug.
2. *Nye indikatorer til at måle livskvalitet og miljøpåvirkninger*, da undersøgelser har vist, at der ikke i vores del af verden er sammenhæng mellem BNP og livskvalitet.
3. *Øget demokratisering* – en tilbagerulning af markedets dominans i forhold til politiske beslutninger og samfundsdebat og en redemokratisering af økonomien.
4. *Reform af pengeskabelse og finansiering*. Det nuværende finansielle system skaber økonomisk ustabilitet, demokratisk skævvridning og konstant vækstkrav. Pengeskabelsen skal nationaliseres, retten overgår til Nationalbanken. Der må ske en omdirigering af investeringer fra bl.a. skadelig finansiell spekulation til investering i projekter til fremme af omstillingen.
5. *Mindre ulighed i indkomst og formue*. Strategier hertil kan baseres på en universel og ubetinget basisindkomst til alle og på fuld grundskyld og fuld naturressourcebetaling.
6. *Nyt syn på arbejde*. Arbejde er mere end lønarbejde. Der skal skabes nye grønne jobs, arbejdstiden skal nedsættes og der kan indføres en ubetinget basisindkomst, der styrker det uformelle bæredygtige arbejde i det civile samfund.
7. *Reduceret forbrug*. Strategier til begrænsning af forbruget af ressourcer kan være prisstigninger på ressourcer i forhold til arbejdskraft. Indbygget forældelse, reklamer og kommerialisering af det offentlige rum kan begrænses.
8. *Ny økonomisk verdensorden*. De rige befolkningsgrupper må mindske ressourceforbruget og



miljøpåvirkningen kraftigt for at sikre en global retfærdig fordeling af ressourcerne. Der må derfor udvikles nye samarbejdsformer mellem de rige og de fattige lande. Produkter skal i større omfang produceres lokalt.

### Arbejdsmetode

Omstillingen til en dynamisk ligevægtsøkonomi kræver dybtgående, langsigtede reformer af samfundet, og i projektet vil vi udarbejde forslag til nødvendige reformer og strategier. Reformerne berører mange sider af samfundslivet, og derfor kræver projektet samarbejde mellem deltagere med mange forskellige faglige kvalifikationer og erfaringer.

I overensstemmelse med NSU-traditionen vil kredsens, som udgangspunkt have en analytisk tilgang til arbejdet, men vil også etablere erfaringsudveksling med grupper, institutioner og miljøer, som i praksis arbejder med at skabe alternative løsninger i de nordiske lande (fx byhaver, omstillings-bevægelsen, fødevarefællesskaber). På denne måde vil kredsens overordnede analyser blive inspireret af de konkrete erfaringer fra praksis.

### Forventede resultater

På baggrund af kredsens arbejde udarbejdes en antologi (evt. også som hjemmeside), der belyser og udfolder temaer og visioner for en global bæredygtig omstilling af samfund og økonomi. Eksempler på temaer er: Udviklingen af et nyt penge- og banksystem, arbejdets og forbrugets rolle i samfund og hverdagsliv, inklusion, social retfærdig og – i bredere forstand – en nyorientering af samfundsværdier og idealer væk fra dogmet om vækst i forbrug og produktion til en samfundsudvikling baseret på livskvalitet inden for klodens bæreevne.

### Overordnet plan

#### Sommer 2012 til sommer 2013

Første fase i kredsens arbejde består i videreudbygge det nordiske kontakt-netværk gennem tilknytning af potentielle deltagere til kredsens som egentlige medlemmer, oplægsholdere på workshops o. lign. Herunder at etableres kontakt personer fra organisationer og bevægelser (i det følgende kaldet ”kontaktnettet”), som konkret arbejder med alternative løsninger. Dette vil ske gennem personlig kontakt og invitation til kredsens vintersession (2012/13).

Parallelt hermed videreudvikles og detaljeres kredsens grundlag og arbejdsprogram indholdsmæssigt gennem afholdelse af interne arbejds møder. Oplæg og diskussioner på gruppens vintersession 2012/13 vil være et væsentligt bidrag til dette. På baggrund af diskussioner og bidrag udarbejdes endelig arbejdsplan for det videre forløb i kredsens.

#### Sommer 2013 – sommer 2015

Sommer- og vintersessionernes oplæg og diskussion vil indgå i forberedelsen af antologien, som vil blive offentliggjort ved afslutningen af kredsens (i bogform og/eller på hjemmeside).

### Deltagere i kredsens

Initiativgruppen består af medlemmer med baggrund i danske bevægelser og organisationer (NOAH Modvækst, Græsroddernes Netværk for Bæredygtig Omstilling og Syntesetanken). De første skridt til etablering af et bredere netværk med deltagelse fra alle nordiske lande er allerede påbegyndt – og er en aktivitet, som vil have høj prioritet i den indledende fase af kredsens arbejde.

### Initiativgruppe

Lars Josephsen (DK)

Erik Christensen (DK)

HansHenrik Samuelsen (DK)

John Holten-Andersen (DK)  
Mikkel Klinge Nielsen (DK)  
Sussanne Blegaa (DK)  
Toke Haunstrup Christensen (DK)

### **Interesserede deltagere**

Christer Sanne (S)  
Jan Otto Andersson (F)  
Matts Höglund (S)  
Petter Næss (DK/N)

### **Øvrige potentielle bidragydere og deltagere i kredsen, bl.a.:**

Inge Røpke (DK)  
Karl Georg Høyer (N)  
Ove Jacobsen (N)  
Jörgen Larsson (S)

## **English version of the same proposal**

### **Global sustainable development – visions for the transition of society in a Nordic perspective**

Sustainable development has become a concept that is frequently used in the public debate and it is used by many social agents. This NSU study circle has as its point of departure a basic critique of the present structure of society and economy. It assumes a need for a radical transition based upon a holistic thinking with a global perspective. This transition will focus upon quality of life and the 'good' society respecting the capacity of ecosystems. This implies an integrated approach across traditional sectors of society and across scientific disciplines.

### **The background**

We live on a finite planet with limited resources and a limited ability to absorb waste from the human civilization. The human ecological footprint has surpassed the biocapacity of the Earth for the last three decades as well as the carrying capacity of the planet such as the amount of CO<sub>2</sub> in the atmosphere.

In 1987 the Brundtland report put the vision of global sustainable development on the international agenda. Two decades later at the end of the UN conference on sustainable development in Rio in 2012 it is realized that the concrete results since Rio 1992 concerning the solution of the global problems and progress in global sustainable development fall short of all expectations.

Economic growth does not contribute to human quality of life in our part of the world. Growth here has resulted in an increased social inequality and decreasing social cohesion. A continued focus on economic growth is not sustainable in the 21<sup>st</sup> century.



This project will examine possible reforms and strategies leading to a sustainable and resilient society with a high quality of life for all people. This involves limited inequality in income and wealth and an economy with sustainable flows of energy and other natural resources.

### Themes of the project

The focus of the project will be on the following themes:

1. *Limitation on resource use and environmental impacts* – e.g. by use of regulation, quotas and taxes, increased localization, doing away with damaging subsidies, recirculation of waste and measurement of resource use.
2. *New indicators for the measurement of quality of life and environmental impact.* Studies have demonstrated a lack of correlation between GDP and quality of life in the rich part of the world.
3. *Development of our democracy* – a weakening of the influence of the free market on political decisions and on the public debate as well as a further democratization of the economy.
4. *Reform of money creation and financing.* The present financial system creates economic instability, democratic distortion and a constant demand for growth. The creation of money must be nationalized and taken over by the central bank. Investments must be redirected from damaging financial speculation to investment in projects advancing a sustainable transition.
5. *A new vision of labour.* Labour is more than salaried work. New green jobs must be created and working hours must be reduced. An unconditional basic income which will strengthen informal and sustainable work in civil society must be introduced.
6. *Reduced consumption.* Strategies aimed at reducing the consumption of resources could include higher relative prices for resource consumption compared to labour. Planned obsolescence, advertising and the commercialization of the public space has to be limited.
7. *New economic world order.* The wealthy population groups have to reduce their resource consumption and environmental impact considerably in order to ensure global justice in the distribution of resources. Therefore, new forms of collaboration between rich and poor countries have to be developed. Also, products should be produced locally to a higher degree.

### Method

The transition to a dynamic steady-state economy implies thorough changes of society. In this Study Circle, we will develop visions and ideas for necessary reforms and strategies that relate to many dimensions of society and societal life. The Study Circle therefore involves cooperation between participants from different professional backgrounds and with different experiences.

In accordance with the NSU tradition, the Study Circle will primarily be based on an analytical approach. However, it will also include dialogue and exchange of experiences and knowledge with practice-oriented Nordic groups and institutions that work with developing alternative solutions “in real-life” (e.g. urban gardening, the Transition-movement, cooperatives of food supply “Fødevarefællesskaber” etc.). In this way, the analysis and discussions of the Study Circle will also be enriched by experiences from the practice-level.

### **Expected outcome**

On the basis of the Study Circle, we will prepare an anthology (published as a book and/or a website) that explores and develops themes and visions for a sustainable transition of society and economy in a global perspective. Examples of relevant themes for the anthology include: Development of new money and banking systems, the role of work and consumption in society and everyday life, inclusion, social justice and – in a broader context – the reorientation of societal values and ideals away from the dogma of continued growth in consumption and production towards a social development with focus on ensuring life quality within the limits of Earth.

### **Overall plan**

#### Summer 2012 to summer 2013

The first phase of the Study Circle focuses on extending our network of Nordic contacts and involving more people in the Study Circle, either as regular members of the Study Circle or as presenters at workshops etc. As part of this, we are also going to establish contact to persons from Nordic organizations and movements that are working with developing a sustainable transition “in practice”. This will be done through personal contacts and by inviting potential members to the winter session 2012/13.

In parallel with this, a number of internal working meetings will be held in order to improve the description and work programme of the Study Circle further. Presentations and discussions at the Study Circle’s 2012/13 winter session will be an important input to this.

#### Summer 2013 to summer 2015

The presentations and discussions at the summer and winter Sessions form part of the preparation of the anthology, which will be published at the end of the Study Circle.

### **Participants**

The persons behind this Study Circle proposal have a background within Danish movements and organisations: NOAH Modvækst, Græsrøddernes Netværk for Bæredygtig Omstilling (GNBO), and Syntesetanken. The initial steps towards establishing a broader network of participants from all Nordic countries has already been taken – and this is an activity that will have a high priority in the initial phase of the Study Circle.

#### Group behind this proposal

Lars Josephsen (DK)  
Erik Christensen (DK)

## Il caffè del mattino #2 – 29th July 2012

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HansHenrik Samuelsen (DK)  
John Holten-Andersen (DK)  
Mikkel Klinge Nielsen (DK)  
Sussanne Blegaa (DK)  
Toke Haunstrup Christensen (DK)

### Interested participants

Christer Sanne (S)  
Jan Otto Andersson (F)  
Matts Höglund (S)  
Petter Næss (DK/N)

### Other potential contributors and participants, e.g.:

Inge Røpke (DK)  
Karl Georg Høyer (N)  
Ove Jacobsen (N)  
Jörgen Larsson (S)

28/7 2012